

YUZURU MIURA

David in Luke-Acts

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Mohr Siebeck

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Yuzuru Miura

David in Luke-Acts

His Portrayal in the Light of Early Judaism

Mohr Siebeck

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Preface

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January 2007

Yuzuru Miura, Yokohama

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Abbreviations

Abbreviations for Ancient Literature

<i>Agr</i>	<i>De agricultura</i>
<i>Ant</i>	<i>Jewish Antiquities</i>
<i>Apion</i>	<i>Against Apion</i>
ApPaul	Apocalypse of Paul
ApZeph	Apocalypse of Zephaniah
AscenIsa	Ascension of Isaiah
b.	Babylonian Talmud
2 Bar	2 (Syriac Apocalypse of) Baruch
CantR	Canticles Rabbah
CD	Damascus Document
<i>Conf</i>	<i>De confusione linguarum</i>
<i>Decal</i>	<i>De Decalogo</i>
1 En	1 (Ethiopic Apocalypse of) Enoch
1 Esd	1 Esdras
Eup	Eupolemus
4 Ezra	4 Ezra
<i>Fug</i>	<i>De fuga et inventione</i>
GenR	Genesis Rabbah
<i>Gig</i>	<i>De gigantibus</i>
<i>Heres</i>	<i>Quis rerum divinarum heres sit</i>
<i>Immut</i>	<i>Quod Deus sit immutabilis</i>
<i>LAB</i>	<i>Liber Antiquitatum Biblicarum</i>
<i>Life</i>	<i>Life of Josephus</i>
LivPro	Lives of the Prophets
LXX	Septuagint
m.	Mishnah
1 Macc	1 Maccabees
2 Macc	2 Maccabees
4 Macc	4 Maccabees
Mek	Mekhilta
<i>Migr</i>	<i>De migratione Abrahami</i>
<i>Mos</i>	<i>De vita Mosis</i>
MT	Masoretic text of the Hebrew Bible
MTeh	Midrash Tehillim (the midrash on Psalms)
<i>Mut</i>	<i>De mutatione nominum</i>
OG	Old Greek
<i>Plant</i>	<i>De plantatione</i>
<i>Praem</i>	<i>De praemiis et poenis</i>
<i>PrEv</i>	<i>Praeparatio evangelica</i>
PssSol	Psalms of Solomon

1QapGen ar	1QGenesis Apocryphon (1Q20)
1QH ^a	1QHodayot ^a
1QM	1QWar Scroll
1QpPs	1QPesher to Psalms (1Q16)
1QS	1QRule of the Community
2Q22	2QApocryphon of David?
4Q285	4QSefer ha-Milhamah
4Q381	4QNon-Canonical Psalms B
4Q457b	4QEschatological Hymn
4Q479	4QText Mentioning Descendants of David
4Q522	4QProphecy of Joshua
4Q534	4QNoah ar
4QapocrJoseph ^b	4QApocryphon of Joseph ^b (4Q372)
4QapocrJoseph ^c	4QApocryphon of Joseph ^c (4Q373)
4QCatena A	4QCatena A (4Q177)
4QcommGen A	4QCommentary on Genesis A (4Q252)
4QDibHam ^a	4QWords of the Luminaries ^a (4Q504)
4QFlor	4QFlorilegium (4Q174)
4QMMT ^d	4QHalakhic Letter ^d (4Q397)
4QMMT ^e	4QHalakhic Letter ^e (4Q398)
4QMMT ^f	4QHalakhic Letter ^f (4Q399)
4QpIsa ^a	4QIsiah Pesher ^a (4Q161)
4QPs ^q	4QPsalms ^q (4Q98)
4QpPs ^a	4QPsalms Pesher ^a (4Q171)
4QpPs ^b	4QPsalms Pesher ^b (4Q173)
4QpsDan ^c ar	4QPseudo-Daniel ^c ar (4Q245)
11QapocrPs	11QApocryphal Psalms (11Q11)
11QMelch	11QMelchizedek (11Q13)
11QPs ^a	11QPsalms ^a (11Q5)
11Q14	11QSefer ha-Milhamah
<i>QuGen</i>	<i>Quaestiones in Genesim</i>
RuthR	Ruth Rabbah
SifDeut	Sifre on Deuteronomy
SifNum	Sifre on Numbers
Sifra	Sifra
Sir	Sirach
<i>Som</i>	<i>De somniis</i>
t.	Tosefta
Tg	Targum
TAb	Testament of Abraham
TIsaac	Testament of Isaac
TJac	Testament of Jacob
TLev	Testament of Levi
Tob	Tobit
TSol	Testament of Solomon
<i>War</i>	<i>Jewish Wars</i>
WisSol	Wisdom of Solomon

Abbreviations for Modern Publications

AB	The Anchor Bible
ABD	<i>The Anchor Bible Dictionary</i>
ACNT	Augsburg Commentary on the New Testament
AGJU	Arbeiten zur Geschichte des antiken Judentums und des Urchristentums
ANRW	<i>Aufstieg und Niedergang der römischen Welt</i>
AOAT	Alter Orient und Altes Testament
APOT	<i>The Apocrypha and the Pseudepigrapha of the Old Testament</i>
ArmB	The Aramaic Bible
BA	<i>Biblical Archaeologist</i>
BARev	<i>Biblical Archaeology Review</i>
BASOR	<i>Bulletin of the American Schools of Oriental Research</i>
BBB	Bonner biblische Beiträge
BBR	<i>Bulletin for Biblical Research</i>
BECNT	Baker Exegetical Commentary on the New Testament
BETL	Bibliotheca ephemeridum theologicarum lovaniensium
Bib	<i>Biblica</i>
BJS	Brown Judaic Studies
BSac	<i>Bibliotheca Sacra</i>
BTB	<i>Biblical Theology Bulletin</i>
BZ	<i>Biblische Zeitschrift</i>
BZAW	Beiheft zur Zeitschrift für die alttestamentliche Wissenschaft
CBC	The Cambridge Bible Commentary
CBET	Contributions to Biblical Exegesis and Theology
CBQ	<i>Catholic Biblical Quarterly</i>
CBQMS	The Catholic Biblical Quarterly Monograph Series
CCWJCW	Cambridge Commentaries on Writings of the Jewish and Christian World 200 BC to AD 200
CHJ	<i>The Cambridge History of Judaism</i>
CRINT	Compendia rerum iudaicarum ad novum testamentum
CSHJ	Chicago Studies in the History of Judaism
DJD	Discoveries in the Judaean Desert of Jordan
DJG	<i>Dictionary of Jesus and the Gospels</i>
DSD	<i>Dead Sea Discoveries</i>
EBC	The Expositor's Bible Commentary
ExpTim	<i>The Expository Times</i>
FDB	<i>Figures de David à travers la Bible: XVIIe congrès de l'ACFEB (Lille, 1er-5 septembre 1997)</i>
GELS	<i>A Greek-English Lexicon of the Septuagint</i>
HBT	<i>Horizons in Biblical Theology</i>
HTR	<i>Harvard Theological Review</i>
HUCA	<i>Hebrew Union College Annual</i>
ICC	The International Critical Commentary
IDBSup	<i>The Interpreter's Dictionary of the Bible, Supplementary Volume</i>
JAB	<i>Journal for the Aramaic Bible</i>
JBL	<i>Journal of Biblical Literature</i>
JBQ	<i>The Jewish Bible Quarterly</i>
JETS	<i>Journal of the Evangelical Theological Society</i>
JJS	<i>Journal of Jewish Studies</i>

<i>JPJ</i>	<i>Journal of Progressive Judaism</i>
<i>JSJ</i>	<i>Journal for the Study of Judaism</i>
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
<i>JSNTSup</i>	Journal for the Study of the New Testament, Supplement
<i>JSOT</i>	<i>Journal for the Study of the Old Testament</i>
<i>JSOTSup</i>	Journal for the Study of the Old Testament, Supplement
<i>JSPSup</i>	Journal for the Study of the Pseudepigrapha, Supplement
<i>JSS</i>	<i>Journal of Semitic Studies</i>
<i>JTMTCE</i>	<i>Judaisms and Their Messiahs at the Turn of the Christian Era</i>
<i>JTS</i>	<i>The Journal of Theological Studies</i>
<i>JWSTP</i>	<i>Jewish Writings of the Second Temple Period</i>
<i>LCL</i>	The Loeb Classical Library
<i>NAC</i>	The New American Commentary
<i>NCBC</i>	The New Century Bible Commentary
<i>NDBT</i>	<i>New Dictionary of Biblical Theology</i>
<i>NIBC</i>	New International Biblical Commentary
<i>NICNT</i>	The New International Commentary on the New Testament
<i>NIDNTT</i>	<i>New International Dictionary of New Testament Theology</i>
<i>NIGTC</i>	The New International Greek Testament Commentary
<i>NovT</i>	<i>Novum Testamentum</i>
<i>NovTSup</i>	Novum Testamentum, Supplements
<i>NTG</i>	New Testament Guides
<i>NTS</i>	<i>New Testament Studies</i>
<i>NTTS</i>	New Testament Tools and Studies
<i>OBO</i>	Orbis biblicus et orientalis
<i>OTP</i>	<i>The Old Testament Pseudepigrapha</i>
<i>OTS</i>	Oudtestamentische Studiën
<i>PMR</i>	<i>The Pseudepigrapha and Modern Research</i>
<i>RB</i>	<i>Revue biblique</i>
<i>ResQ</i>	<i>Restoration Quarterly</i>
<i>RevQ</i>	<i>Revue de Qumran</i>
<i>RST</i>	Regensburger Studien zur Theologie
<i>SB</i>	H. L. Strack and P. Billerbeck, <i>Kommentar zum Neuen Testament aus Talmud und Midrasch</i>
<i>SBLDS</i>	Society of Biblical Literature Dissertation Series
<i>SBLEJL</i>	Society of Biblical Literature Early Judaism and Its Literature
<i>SBLMS</i>	Society of Biblical Literature Monograph Series
<i>SBLSCS</i>	Society of Biblical Literature Septuagint and Cognate Studies
<i>SBLSP</i>	<i>Society of Biblical Literature Seminar Papers</i>
<i>SJT</i>	<i>Scottish Journal of Theology</i>
<i>SNT</i>	Studien zum Neuen Testament
<i>SNTSMS</i>	Society for New Testament Studies Monograph Series
<i>SPB</i>	Studia postbiblica
<i>SSN</i>	Studia semitica neerlandica
<i>STDJ</i>	Studies on the Texts of the Desert of Judah
<i>TDNT</i>	<i>Theological Dictionary of the New Testament</i>
<i>TDOT</i>	<i>Theological Dictionary of the Old Testament</i>
<i>TSAJ</i>	Texte und Studien zum antiken Judentum
<i>TynB</i>	<i>Tyndale Bulletin</i>
<i>TynNTC</i>	Tyndale New Testament Commentaries
<i>TynOTC</i>	Tyndale Old Testament Commentaries
<i>TZ</i>	<i>Theologische Zeitschrift</i>

<i>VT</i>	<i>Vetus Testamentum</i>
VTSup	Vetus Testamentum, Supplements
WBC	Word Biblical Commentary
WMANT	Wissenschaftliche Monographien zum Alten und Neuen Testament
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
<i>WW</i>	<i>Word & World</i>
YJS	Yale Judaica Series
<i>ZAW</i>	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>
ZNW	Zeitschrift für die neutestamentliche Wissenschaft

Chapter 1

Introduction

1. Purpose of the Present Study

This is a study of the use of the figure of David throughout the Lukan corpus. In Luke-Acts, the references to David appear as follows:

- (1) Luke's Gospel;
 - (a) Jesus' birth narrative (1:27, 32, 69; 2:4, 11);
 - (b) Jesus' genealogy (3:31);
 - (c) Jesus' ministry: three episodes;
 - (i) The Sabbath controversy (6:3);
 - (ii) The healing of a blind man (18:38–39);
 - (iii) "The son of David" controversy (20:41–42, 44);
- (2) Acts;
 - (a) Speeches;
 - (i) By Peter (1:16; 2:25, 29, 34);
 - (ii) By Stephen (7:45);
 - (iii) By Paul (13:22, 34, 36);
 - (iv) By James (15:16);
 - (b) Prayer by the disciples (4:25).

François Bovon wrote, "No one to our knowledge has analyzed the figure of David in the writings of Luke,"¹ meaning that no one has examined *all* the above references to David in the Lukan corpus. This situation has remained unchanged since Bovon's comment in 1978.

We will now explain two things: (1) why scholarly analysis of the figure of David has not appeared in previous studies of David in the Lukan corpus (§ 1.1); and (2) why a new perspective will be necessary for the above analysis (§ 1.2).

¹ F. Bovon, *Luke the Theologian: Thirty-three Years of Research (1950–83)* (Allison Park: Pickwick, 1987), 93 (originally published in French: *Luc le théologien. Vingt-cinq ans de recherches [1950–1975]* [Neuchâtel: Delachaux & Niestlé, 1978], 101). I am grateful to Professor I. Howard Marshall for bringing Bovon's comment to my attention.

1.1 Previous Studies of David in the Lukan Corpus

In studies of David in the Lukan corpus the references to David in Lk 1–2; 3; 18; 20; Acts 2; 13; and 15 have been explored in terms of the *Davidic Messiah theme* by Mark L. Strauss.² Roland Meynet describes Strauss' work as "L'étude la plus récente et la plus documentée";³ his work is surely the most exhaustive study of David in Luke's writings to this point.⁴

The character of Strauss' work is not unrelated to the reason that Luke's use of the figure of David (all references to David) has largely been ignored by scholarship. Lukan Davidic studies to this day must be understood at least in terms of the following three points.

(1) Up to the appearance of Strauss' work, studies of David in the NT had focused upon the Davidic Messiah theme, especially the christological title "the son of David." More specifically, scholars' interests had centered upon "the son of David" in 'the pre-synoptic tradition' and 'the redactional use of the title by the Gospel authors.'⁵

(2) Up to the appearance of Strauss' work, studies of David in Luke-Acts also had focused upon the Davidic Messiah theme.⁶ Although Luke's redactional use of the title, "the son of David," was not prominent, unlike

² M. L. Strauss, *The Davidic Messiah in Luke-Acts: The Promise and its Fulfillment in Lukan Christology*, JSNTSup, no. 110 (Sheffield: Sheffield Academic Press, 1995).

Strauss, *ibid.*, 15, defines 'the Davidic Messiah' theme (or 'Davidic messianism') in Luke-Acts as "the fulfillment of the promises to David through Jesus the messiah." Our thesis follows Strauss' definition when we employ the terms 'the Davidic Messiah' and 'Davidic messianism' in the context of the NT. But when we employ the terms 'the Davidic Messiah' and 'Davidic messianism' in the context of Jewish writings, the terms refer to Jewish expectations of the Messiah who is closely associated with David without identifying the Messiah with Jesus.

³ R. Meynet, "Jésus, Fils de David dans l'Evangile de Luc," in *FDB, Lectio Divina*, no. 177, ed. L. Desrousseaux and J. Vermeulen (Paris: Cerf, 1999), 413.

⁴ For other works, see the references given by Strauss, *The Davidic Messiah*, 16–30. Moreover, see D. L. Bock, "The Son of David and the Saints' Task: The Hermeneutics of Initial Fulfillment," *BSac* 150 (1993): 440–457; C. L. Rogers, Jr., "The Davidic Covenant in the Gospels," *BSac* 150 (1993): 458–478; *id.*, "The Davidic Covenant in Acts-Revelation," *BSac* 151 (1994): 71–84; Meynet, "Jésus," 413–427.

However, Peter Doble's forthcoming monograph, *Songs of God's Servant: David and his Psalms in Luke's Passion Narrative*, will bring a great contribution to studies of David in Luke's writings. I am again grateful to Professor Marshall for bringing Doble's work to my attention. Although Doble's monograph is not yet available, it is available in a sketch of his monograph through his two articles: "The Psalms in Luke-Acts," in *The Psalms in the New Testament*, ed. S. Moyise and M. J. J. Menken (London/New York: T & T Clark International, 2004), 83–117; and "Lk. 24.26, 44–Songs of God's Servant: David and his Psalms in Luke-Acts," *JSNT* 28.3 (2006): 267–283. For his latter article, I am grateful to Dr. Doble for making a copy of his article available to me before publication.

⁵ See the references given by Strauss, *The Davidic Messiah*, 15–16, 68–72.

⁶ See the references given by Strauss, *ibid.*, 17–30.

in Matthew's Gospel,⁷ Lukan scholars have recognized Luke's strong presentation of the Davidic Messiah theme in the infancy narrative and the speeches in Acts (chs. 2; 13; 15).⁸ But the relative paucity of evidence for the Davidic Messiah theme in the main body of Luke's Gospel puzzled scholars, and they have not provided a satisfactory answer for the difficulty.⁹

(3) Strauss demonstrated that the strong Davidic Messiah motif, attested in the OT, Jewish, and early Christian traditions (ch. 2 of his book),¹⁰ is presented not only in the infancy narrative and the speeches in Acts (chs. 3 and 4 of his book),¹¹ but also in the main body of the Gospel (chs. 5 and 6 of his book).¹² Particularly in his ch. 5, Strauss asserted that in Lk 4 Luke portrays Jesus as the Davidic king as well as the prophet and the servant due to a unified reading of Isa 9 and 11; 40–55; and 61.¹³ Furthermore, in his ch. 6, Strauss stressed that Jesus, the unified figure of king, prophet, and servant, but primarily the Davidic kingly figure, leads the Isaianic New Exodus in the central section of Luke's Gospel.¹⁴ Hence Strauss, for the first time in Lukan scholarship, attempted to resolve the difficulty of the thematic imbalance that seemed to exist between the infancy narrative and the speeches in Acts, and the main body of the Gospel.

Thus, noting this concentration upon the Davidic Messiah theme, a more complete analysis of the figure of David in Luke's writings has been largely ignored by scholarship. But when Strauss carefully defines his

⁷ Cf. S. E. Johnson, "The Davidic-Royal Motif in the Gospels," *JBL* 87 (1968): 144. For the redactional use of the title, Matthew's Gospel is prominent: see the references given by Strauss, *The Davidic Messiah*, 16. See also D. C. Duling, "Matthew's Plurisignificant 'Son of David' in Social Science Perspective: Kinship, Kingship, Magic, and Miracle," *BTB* 22 (1992): 99–116; L. Novakovic, "Jesus as the Davidic Messiah in Matthew," *HBT* 19 (1997): 148–191; T. Y. Mullins, "Jesus, the 'Son of David,'" *Andrews University Seminary Studies* 29 (1991): 117–126; W. R. G. Loader, "Son of David, Blindness, Possession, and Duality in Matthew," *CBQ* 44 (1982): 570–585; D. J. Verseput, "The Davidic Messiah and Matthew's Jewish Christianity," *SBLSP* 34 (1995): 102–116. For the argument, see below, § 2.1 (2) in ch. 9.

⁸ See the references given by Strauss, *The Davidic Messiah*, 20–30. See also E. Schweizer, "The Concept of the Davidic 'Son of God' in Acts and Its Old Testament Background," in *Studies in Luke-Acts: Essays Presented in Honor of Paul Schubert*, ed. L. E. Keck and J. L. Martyn (Nashville: Abingdon, 1966), 186–191.

⁹ Cf. Johnson, "The Davidic-Royal Motif," 144–148. F. F. Bruce, "The Davidic Messiah in Luke-Acts," in *Biblical and Near Eastern Studies: Essays in Honor of William Sanford LaSor*, ed. G. A. Tuttle (Grand Rapids: Eerdmans, 1978), 9, does not explain the paucity of the Davidic Messiah theme in Luke's Gospel.

¹⁰ Strauss, *The Davidic Messiah*, 35–74.

¹¹ *Ibid.*, 76–193.

¹² *Ibid.*, 199–336.

¹³ *Ibid.*, 233–260.

¹⁴ *Ibid.*, 285–305.

work as “an examination of one major theme within Luke’s christology, Jesus as the coming king from the line of David,”¹⁵ he seems to be aware that the genealogical character of the Davidic Messiah theme does not encompass the entirety of Lukan Davidic studies.

1.2 *A New Perspective in the Studies of David in the Lukan Corpus*

The references to David in Lk 6; Acts 1; 4; and 7 have not been fully explored yet. There are three characteristics in the references to David in the above passages:

- (1) David’s life appears;
 - (a) his taking the holy loaves in his flight from Saul (Lk 6:3–4//1 Sam 21);
 - (b) his desiring God’s dwelling place (Acts 7:46//2 Sam 7);
- (2) Jesus places himself alongside David (Lk 6:3–5);¹⁶
- (3) Jesus’ disciples interpret his life retrospectively using the Davidic Psalm (Acts 1:20 [Pss 68 and 108 LXX]; 4:25–26 [Ps 2]).¹⁷

Furthermore, as we have said, the references to David in Lk 1–2; 3; 18; 20; Acts 2; 13; and 15 have been explored *only* in terms of the Davidic Messiah theme. If we see, for example, Acts 2 and 13 in terms of the perspective of the three characteristics described above, Acts 2 and 13 can be characterized as follows:

- (1) David’s life appears;
 - (a) David’s whole life is summarized (Acts 13:22);
 - (b) David is explicitly mentioned as a prophet (Acts 2:30), a concept which appears explicitly only here in the Scripture;¹⁸
- (3) Peter and Paul interpret Jesus’ life using the Davidic Psalms (Acts 2:25–28; 13:35 [Ps 15 LXX]; 2:34 [Ps 109 LXX]; 13:33 [Ps 2]).

Hence we recognize that Luke portrays David’s life as closely associated with Jesus’ life. Accordingly, for the analysis of Luke’s use of the figure of David (the examination of *all* of Luke’s references to David), we need a different perspective from scholars, such as Strauss, who have studied only the Davidic Messiah motif. Two contrasting points should be emphasized. (1) While previous Davidic studies focus upon the portrayal of the Davidic *Messiah*, our study focuses upon the portrayal of *David* first, then that of the Messiah. (2) Regarding the relationship between David and Jesus,

¹⁵ Ibid., 9, (337).

¹⁶ A. Richardson, *An Introduction to the Theology of the New Testament* (London: SCM Press, 1958; reprint, 1961), 126.

¹⁷ J. M. Bassler, “A Man for All Seasons: David in Rabbinic and New Testament Literature,” *Interpretation* 40 (1986): 167–168.

¹⁸ Cf. J. A. Fitzmyer, “David, ‘Being Therefore a Prophet...’ (Acts 2:30),” *CBQ* 34 (1972): 332–339.

while previous Davidic studies concentrate only upon the *genealogical* aspect, our study considers the *typological* aspect, too.¹⁹ It is important for our thesis first to analyze Luke's understanding of the picture of David from the point of view of first-century Jewish perceptions.

Whether or not Luke sees a typology between David and Jesus has not been established: it is usually only said that David, as a king, is a type of the Messiah.²⁰ Scholars have put different degrees of weight on the issue. For example, Strauss does not deny a typological relationship between the two in the sense that the kingship of both David and Jesus started at their anointing (1 Sam 16/Lk 3) before God's eyes,²¹ but, of course, the typological perspective is not his emphasis. Two extreme positions are presented by Bovon and N. T. Wright. Bovon says,

Luke does not insist on the typology David-Jesus, but rather on the continuity of history and its fulfillment in Christ: more than a new David, Jesus is the *descendent [sic]* (the son) of David, he in whom the promise is fulfilled.²²

However, as one clue to understanding Luke's narrative, Wright observes Luke's narrative (Jesus' story) in the light of the narrative of Samuel (David's story):²³

- (1) The story of Elizabeth and Zechariah (Lk 1:5–25, 39–45, 57–80) parallels that of Hannah and Zechariah (1 Sam 1:1–2:11);
 - (a) Hannah's Song functions as the triumphant conclusion of both stories (Lk 1:46–55 [including Mary's story]/1 Sam 2:1–10);
 - (b) Both stories anticipate a message of judgment for Israel;
 - (i) Judgment by John, Elizabeth's son, (Lk 3:7–9) parallels judgment by Samuel, Hannah's son, (1 Sam 3:1–18);
 - (ii) Jesus' story parallels David's story in terms of "a message of judgment for the existing regime";
 - (c) Both stories anticipate a message of salvation for Israel;
 - (i) David's anointing (1 Sam 16:13) parallels Jesus' baptism (Lk 3:21–22);
 - (ii) David's battle with Goliath (1 Sam 17:1–52) parallels Jesus' battle with Satan (Lk 4:1–13);

¹⁹ When we employ the term 'typology' in relation to David (or 'the *typological* character of Davidic messianism') in our thesis, it means that 'David is a type of Jesus' in the context of the NT, and that 'David is a type of the Messiah' in the context of Jewish writings.

²⁰ E. Lohse, "υἱὸς Δαυίδ," in *TDNT*, 8:483; M. L. Strauss, "David," in *NDBT*, 435.

²¹ Strauss, *The Davidic Messiah*, 144–145, 283. Cf. R. C. Tannehill, *The Narrative Unity of Luke-Acts: A Literary Interpretation*, 2 vols. (Philadelphia: Fortress Press, 1986 and 1990; reprint, 1991 and 1994), 2:39. Other scholars see the David-Jesus typology in several specific Lukan texts: see the arguments below, § 5 in ch. 8 and § 3 in ch. 9.

²² Bovon, *Luke the Theologian*, 93. The emphasis is his (in the original text the emphasized words were underlined).

²³ N. T. Wright, *The New Testament and the People of God: Christian Origins and the Question of God*, vol. 1 (London: SPCK, 1992), 379–381.

- (iii) David's return from battle (1 Sam 18:6–8) parallels Jesus' return from battle (Lk 4:14–44) in their welcome and rejection by the people;
- (iv) David's fugitive wandering with his followers (1 Sam 19–30) parallels Jesus' travel with followers (Lk 9:51–19:28);
- (2) Jesus' events – the death, resurrection, and exaltation – (Lk 23:35–43; 24:26, 44–49; Acts 2:25–36; 4:24–30) are described in "Davidic categories";²⁴
- (3) The establishment of the true Davidic kingdom after Jesus' death and resurrection is understood in terms of the establishment of the Davidic kingdom in Solomon after David's death (1 Kgs 4:21–34; 10:1–29; Pss 72; 89:19–37 [MT]).

For Wright Luke's story of Jesus is "the fulfilment, the completion of the story of David and his kingdom." Wright thinks that for Luke Israel's exile was not over prior to Jesus; therefore, Luke's story of Jesus – redemption – is "the *true climax* of the story of Israel."²⁵

Hence the above scholars place different degrees of weight upon the issue of whether or not Luke recognizes the typological relationship between David and Jesus. However, since these scholars do not give us evidence for their claims, their stances remain weak. So while analyzing the figure of David in Luke's writing, we must show concrete evidence if we claim a *typological* aspect in the relationship between David and Jesus.

Therefore, the purpose of the present study is as follows: examining *all* of Luke's references to David, we will consider (1) Luke's understanding of the picture of David from the perspective of first-century Jewish understandings, (2) the overall function of Luke's use of the figure of David in his narrative, and (3) how the analysis from this new perspective enriches our understanding of the relationship between David and Jesus.

2. Plan and Method of the Present Study

Because of our new perspective on the study of David in the Lukan corpus, we need two parts to our thesis. In the first part of the thesis, we will try to grasp the Jewish perceptions of the picture of David (in the OT and early Judaism) in the first-century milieu. In the second part of the thesis, we will examine the figure of David in the Lukan corpus in the light of first-century Jewish understandings of David.

Since the issue of the typological relationship between David and Jesus will be involved in our study, we need to attempt to portray the complete picture of first-century Jewish understandings of David. This means that

²⁴ Doble, "The Psalms," 83–117; id., "Lk. 24.26, 44," 267–283, especially 267, emphasizes that the use of Psalms in the Lukan passion narrative and speeches in Acts is based upon "a comparative biography of David and Jesus."

²⁵ Wright, *The New Testament*, 381–383. The emphasis is his.

our study will cover a wide field: both early Jewish as well as Lukan literature. It is a daunting task to attempt to present a nearly complete picture of David from a *wide ranging body* of ancient literature in the *limited space* of our thesis. Recently, John D. Lierman has analyzed the NT Moses in the context of ancient Judaism.²⁶ When his thesis progresses according to the Mosaic categories, he admits that the weakness of his approach is that “the study does not present in one place the complete portrait of Moses from any one era.”²⁷ Thus whatever approach that we may take to the study of OT figures in the context of ancient Judaism, we will encounter a difficulty.

Because of space limitations, therefore, our study will sometimes not be able to address the ancient Jewish and Lukan texts in full detail. However, we will attempt to present a nearly complete picture of first-century Jewish understandings of David. This breadth is the strength of our study.

2.1 The Portraits of David in the OT and Early Judaism

The first part of our thesis will consist of six chapters: David in the OT (ch. 2); in the OT Apocrypha and Pseudepigrapha (ch. 3); in the Qumran MSS (ch. 4); in the writings of Philo and Josephus (ch. 5); in early rabbinic thought (ch. 6), and a synthesis of the portraits of David in the OT and early Judaism (ch. 7).

As a part of this study, we must consider whether or not there was a typological aspect to the Jewish Davidic messianic expectation in the OT and early Judaism. If such an expectation is attested in the first century, the picture of David in the OT and early Judaism could overlap with the picture of the expected Messiah. Accordingly, this will justify our attempt to analyze the relationship between David and Jesus from a typological perspective in the second part of the thesis. Several points must be noted regarding the first part of the thesis.

(1) The examination of David in Jewish materials will focus upon those up to the first century CE, due to the date of composition of Luke’s writings (the last half of the first century CE).²⁸ Regarding the dates of Jewish writings, we will accept the consensus of recent scholarship to this point. Besides the Jewish literature up to the first century, we will carry out the examination of David in the following early rabbinic literature: the Targums (the Aramaic translations/paraphrases of the Hebrew Bible);

²⁶ J. Lierman, *The New Testament Moses: Christian Perceptions of Moses and Israel in the Setting of Jewish Religion*, WUNT 2, vol. 173 (Tübingen: Mohr Siebeck, 2004).

²⁷ *Ibid.*, 2.

²⁸ Generally, scholars assume the date of the composition of Luke’s writings to be either in the 60s or 80–90 CE: see D. L. Bock, *Luke*, 2 vols., BECNT (Grand Rapids: Baker Books, 1994 and 1996; reprint, 1999 and 1998), 1:16–18.

some of the Talmudic literature (Mishnah [traditional Jewish law], Tosefta [supplement of the Mishnah]); and Tannaitic/Halakhic Midrashim (Mek-hilta [commentary on Exod 12–23], Sifra [commentary on Leviticus], and Sifre [commentary on Num 5–35 and Deuteronomy]). Although scholars assign their origin to the second century CE or shortly thereafter, it is worth scrutinizing David in the above literature because of a growing consensus that early traditions are contained in them.²⁹

(2) Our examination in the first part will focus upon passages in which *explicit* references to David appear. This corresponds with our primary examination of Luke's *explicit* references to David in the second part of our thesis. However, in the examination of the narrative accounts of David's story (1–2 Samuel, 1 Chronicles, *LAB*, and Josephus' *Antiquities*), it is, of course, impossible to examine each explicit reference to David in detail; therefore, to summarize the general picture of David is our primary focus.

(3) When examining the OT and referring to the OT, unless otherwise noted, we will employ the LXX, for Luke's OT text is primarily the LXX: his basic use of the LXX and its influence on his writings are well recognized.³⁰ So we will follow Alfred Rahlfs' LXX text in the numbering of chapters and verses of the OT, unless otherwise noted, although we will

²⁹ See D. I. Brewer, *Techniques and Assumptions in Jewish Exegesis before 70 CE*, TSAJ, no. 30 (Tübingen: Mohr Siebeck, 1992), 11, 178–179; E. Schürer, *The History of the Jewish People in the Age of Jesus Christ (175 B.C.–A.D. 135)*, 3 vols., rev. and ed. G. Vermes, et al. (Edinburgh: T & T Clark, 1973, 1979, 1986, and 1987), 1:69–78, 90, 99–102; W. Heard, "New Testament Background," in *Introducing New Testament Interpretation*, ed. S. McKnight (Grand Rapids: Baker Book House, 1989), 24; R. Le Déaut, "The Targumim," in *CHJ*, 3 vols., ed. W. D. Davies, et al. (Cambridge: Cambridge University Press, 1984, 1989, and 1999), 2:563–574; M. McNamara, *Targum and Testament: Aramaic Paraphrases of the Hebrew Bible: A Light on the New Testament* (Shannon: Irish University Press, 1972), 13–16, 63–66.

³⁰ For Luke's dependence upon the LXX in his use of the OT, William K. L. Clarke's work ("The Use of the Septuagint in Acts") in F. J. F. Jackson and K. Lake, ed., *The Beginnings of Christianity*, 5 vols. (London: Macmillan, 1920–1933), 2.1:66–105, is completed by Joseph A. Fitzmyer ("The Use of the Old Testament in Luke-Acts") in *To Advance the Gospel*, Second Edition (Grand Rapids: Eerdmans/Livonia: Dove, 1998), 295–313 (originally published in *SBLSP* 31 [1992]: 524–538). Furthermore, although it is a debatable issue, Luke's "Septuagintisms" (H. F. D. Sparks, "The Semitisms of St. Luke's Gospel," *JTS* 44 [1943], 129–138) are now stressed (e.g., B. S. Rosner, "Acts and Biblical History," in *The Book of Acts in Its First Century Setting: Volume 1 The Book of Acts in Its Ancient Literary Setting*, ed. B. Winter and A. D. Clarke [Grand Rapids: Eerdmans/Carlisle: Paternoster Press, 1993], 68–70; B. T. Arnold, "Luke's Characterizing Use of the Old Testament in the Book of Acts," in *History, Literature and Society in the Book of Acts*, ed. B. Witherington, III [Cambridge: Cambridge University Press, 1996], 300). Cf. J. B. Green, "Internal Repetition in Luke-Acts: Contemporary Narratology and Lucan Historiography," in *History, Literature and Society in the Book of Acts*, 290–291; J. L. Kugel and R. A. Greer, *Early Biblical Interpretation*, Library of Early Christianity, vol. 3 (Philadelphia: Westminster Press, 1986), 47–48.

follow Hebrew/English names for some books ('1–2 Samuel' instead of '1–2 Kingdoms'; '1–2 Kings' instead of '3–4 Kingdoms'; and '1–2 Chronicles' instead of '1–2 Paralipomenon') for convenience.³¹

(4) Our study in the first part of the thesis will contribute to the studies of David in the NT. Of course, attempts have been made to summarize the portraits of David in the OT and early Judaism. Besides the scholarly summaries of David in individual writings, such as e.g., Samuel, Chronicles, Sirach, etc. (introduced later in the main argument), the following works must be introduced here due to their attempt to present a synthesized picture of David in the OT and/or early Judaism:

- (a) A brief (and partial) survey of pictures of David in the OT and early Judaism by Lohse, Strauss, Brian M. Nolan, and Jan Wojcik;³²
- (b) Portions of pictures of David (especially as psalmist and prophet) in the OT and early Judaism by Margaret Daly-Denton;³³
- (c) Pictures of David in the OT and early Judaism by *Figures de David à travers la Bible (FDB)* (collected articles presented at the 17th conference of Association catholique française pour l'étude de la Bible in 1–5 September 1997);³⁴

³¹ *Septuaginta*, ed. A. Rahlfs (Stuttgart: Württembergische Bibelanstalt/Deutsche Bibelgesellschaft, 1935; reprint, 1979) for the LXX text. The English translation in our thesis is based upon L. C. L. Brenton, *The Septuagint with Apocrypha: Greek and English* (London: Samuel Bagster & Sons, 1851; reprint, Peabody: Hendrickson, 1999) with modifications (frequent textual differences between Rahlfs' and Brenton's are recognized), unless otherwise noted. For the English translation of the Psalms in the LXX, Albert Pietersma's new translation is also taken into consideration (*A New English Translation of the Septuagint and Other Greek Translations Traditionally Included under That Title: The Psalms* [New York/Oxford: Oxford University Press, 2000]). The English translation of the MT of the OT and the NT in our thesis closely follows the New Revised Standard Version (NRSV) with modifications.

³² Lohse, "ὁ δὲ Δαυίδ," 8:478–482; Strauss, "David," 435–441; B. M. Nolan, *The Royal Son of God: The Christology of Matthew 1–2 in the Setting of the Gospel*, OBO, no. 23 (Fribourg: Éditions Universitaires/Göttingen: Vandenhoeck & Ruprecht, 1979), 158–169; J. Wojcik, "Discriminations against David's Tragedy in Ancient Jewish and Christian Literature," in *The David Myth in Western Literature*, ed. R.-J. Frontain and J. Wojcik (West Lafayette: Purdue University Press, 1980), 12–25.

³³ M. Daly-Denton, *David in the Fourth Gospel: The Johannine Reception of the Psalms*, AGJU, no. 47 (Leiden: Brill, 2000), 59–113.

³⁴ For the full information about the book, see above, § 1.1, n. 3. Eleven of sixteen collected articles are applied here: J. Briend, "Les figures de David en 1 S 16,1 – 2 S 5,3: Rapports entre littérature et histoire," 9–34; J. Vermeulen, "La maison de Saül et la maison de David: Un écrit de propagande théologico-politique, de 1 S 11 à 2 S 7," 35–74; A. Wénin, "David roi, de Goliath à Bethsabée: La figure de David dans les livres de Samuel," 75–112; P. de Robert, "David et ses enfants," 113–137; R. Kuntzmann, "David, constructeur du temple?," 139–156; P. Abadie, "La figure de David dans le livre des Chroniques," 157–186; J. Auwers, "Le David des Psaumes et les Psaumes de David," 187–224; P. Beauchamp, "Pourquoi parler de David comme d'un vivant?," 225–241; J. Lust, "David dans la Septante," 243–263; J. Bernard, "David et le péché originel chez les Tannaïm," 277–314; C. Coulot, "David à Qumrân," 315–343.

- (d) The picture of David in the OT (MT) by three scholars in *Interpretation* 15 (1986) and Marti J. Steussy;³⁵
- (e) The picture of David in the Qumran MSS by Craig A. Evans (cf. Coulot in *FDB* above);³⁶
- (f) The picture of David in Josephus' writings by Louis H. Feldman.³⁷

In the introduction to each chapter in Part I of our thesis, we will highlight features of our work which distinguish it from the above works. However, here we suggest that our work has two advantages. First, in spite of the several works listed, an investigation of David throughout the OT Apocrypha and Pseudepigrapha (ch. 3 of our thesis) and early rabbinic thought (ch. 6 of our thesis) has not appeared.³⁸ In this sense, our work will uncover a more complete understanding of the Jewish perceptions of David in the first century. Second, it is difficult to synthesize previous works for gaining a first-century Jewish perception of David because various authors present the pictures of David in various ways (therefore, in this sense, previous works tend to be fragmentary). But we will seek to synthesize the various pictures of David presented in each body of literature by adopting a consistent approach to our examination, with the final goal of comparing the portraits of David in early Judaism with the portrait of David in Luke-Acts.

2.2 The Portrait of David in Luke-Acts

The second part of our thesis will consist of three chapters: David in Acts (ch. 8); David in Luke's Gospel (ch. 9); and a conclusion (ch. 10). Several points must be noted regarding the second part of the thesis.

(1) We should expect to find clues regarding the typological relationship between David and Jesus in Acts, rather than the Gospel, because Acts presents the relationship between David and Jesus clearly as the early

³⁵ P. K. McCarter, Jr., "The Historical David," *Interpretation* 15 (1986): 117–129; D. L. Petersen, "Portraits of David: Canonical and Otherwise," *Interpretation* 15:130–142; J. L. Mays, "The David of the Psalms," *Interpretation* 15:143–155 (incorporated into Mays' *The Lord Reigns: A Theological Handbook to the Psalms* [Louisville: Westminster John Knox Press, 1994]); M. J. Steussy, *David: Biblical Portraits of Power* (Columbia: University of South Carolina Press, 1999).

³⁶ C. A. Evans, "David in the Dead Sea Scrolls," in *The Scrolls and the Scriptures: Qumran Fifty Years After*, JSPSup, no. 26, ed. S. E. Porter and C. A. Evans (Sheffield: Sheffield Academic Press, 1997), 183–197.

³⁷ L. H. Feldman, "Josephus' Portrait of David," *HUCA* 60 (1989): 129–174. For brief works by other scholars, see *ibid.*, 129, n. 1; and P. Spilsbury, *The Image of the Jew in Flavius Josephus' Paraphrase of the Bible*, TSAJ, no. 69 (Tübingen: Mohr Siebeck, 1998), 175–178.

³⁸ For the works in late rabbinic literature, see L. Ginzberg, *The Legends of the Jews*, 6 vols. (Philadelphia: Jewish Publication Society of America, 1968), 4:81–121; 6:245–276; Bassler, "A Man," 156–169.

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